

"DEATH TO HERETICS" IN 1942

REVEREND REINHOLD NIEBUHR'S magazine *Christianity and Crisis* in its June 29 issue prints the following information received directly from Bulgaria. It needs no comment to show that today as always the Roman Catholic church considers all other religions a positive evil that must be eliminated by every means possible, including death whenever the "secular arm" will permit it:

"In the present Croatian territory there are five million Roman Catholic Croats, and 1,800,000 Eastern Orthodox Serbs. These latter are now being persecuted in a most cruel manner. Of the Eastern Orthodox bishops, one has been killed, several have been imprisoned, the others have been forced to leave the country. Of the Orthodox priests a considerable number have been assassinated, many have been imprisoned, the others have been thrown out of the country. Thus this large body of Eastern Orthodox is now without any pastoral guidance, and there are no longer any Orthodox religious services. It is counted that several hundred thousand Orthodox have become victims of the systematic persecution through imprisonment, maltreatment, plunder, and that several tens of thousands have been killed. One of the officials of the Croatian State has formulated the purpose of this policy as the elimination of the Orthodox leadership, so that the rest without leaders can be Catholicized, and so that within ten years Croatia will be a Catholic state . . .

"Orthodox officials are being notified that in the Croatian State only those can remain in state of service who belong to the Roman Catholic Church.

"Certain Roman Catholic periodicals in Croatia approve this persecution. Thus the organ of the Archbishop of Sarajevo defends the use of 'revolutionary methods' in 'the service of truth, justice, and honesty,' and states that 'it is a silly idea, unworthy of disciples of Christ, that the struggle against evil could be carried on in a noble manner and with gloves'."

THE CONVERTED CATHOLIC MAGAZINE on p. 190 of its September 1941 issue records that Pius XII "gave private approval to the new Axis powers by receiving in private audience, first, the new Italian King of Croatia, the Duke of Spoleto, just before he took the throne and, secondly, the traitorous Dr. Pavelitch and the Croat delegation." These are the men who today are the "secular arm" executing the will of the Roman church.

For a fuller understanding of the background of this persecution of the Orthodox (Catholics) by the Roman Catholic church and its tie-in with Hitler-Vatican plans read the article "Behind the Graeco-Roman Conflict" in the May 1941 issue of THE CONVERTED CATHOLIC MAGAZINE.

FACTS OF CATHOLIC CHURCH INTOLERANCE

By JAMES J. MURPHY.

ACTIONS speak louder than words. If we wish to know whether the Roman Catholic church of today is tolerant, the fair thing to do is to look at its contemporary record.

The fact is that the Catholic church does not practise or respect *freedom of the press*. It has been repeatedly shown that it uses its boycott power over newspapers and magazines to keep from the public facts that it has a right to know. Its muzzling of Harold Callender of the *New York Times*, its attempted intimidation of Lawrence Fernsworth, a Catholic reporter who wanted to tell the truth, are only two of many instances.¹ It prevents factual publications like *THE CONVERTED CATHOLIC MAGAZINE* from being publicly advertised and even from being sold on newsstands.

Freedom of thought is withheld from all Catholics. They are forbidden under the direct penalties of excommunication and eternal damnation to read anything that might disclose errors in their belief or expose the intrigues of the Vatican.

It condemns *academic freedom*: "The Holy Office [a governmental bureau of the Vatican] still refuses all direct access to its Roman archives and . . . the best sources of information, even though

many have perished, are thereby withheld from students."²

In regard to *freedom of religion*: Even in this the freest of countries the Catholic church has never stopped harassing the Jehovah witnesses, a minority group. It forced them off the radio in Philadelphia and elsewhere. In many Catholic communities they have been hounded and persecuted with an intolerance that reminds one of the heyday of Catholicism.

Bible burning is ordered and carried out in Catholic countries such as Spain and even in Catholic provinces of non-Catholic countries, such as Quebec.³ This was in accord with the decree of Pius VII in 1816 which termed Bible societies a "fiendish instrument for the undermining of the foundation of religion."⁴ Cardinal Villeneuve of Quebec gave out similar rulings a few months ago.⁵

Even today 'heretics' are being persecuted and slaughtered because of their doctrinal differences with Rome.⁶

Freedom of conscience is denied all Catholics. The church inflicts even to-

¹ Jesuit Father Herbert Thurston in *Hastings' Encyclopedia of Religion and Ethics*, IX, 463.

² Spain: See our issue of January 1941, pp. 15-16. Quebec: See our issue of June 1942, p. 153.

³ *Hastings, op. cit.* IX. 755. Newman, II, 446.

⁴ See our issue of June 1942, p. 153.

⁵ See p. 178 of this issue, "Death to Heretics in 1942."

¹ Callender case: See our issues of last November and December. Fernsworth case: See our issue of May, 1940.

day a sentence of damnation on all who give up the Catholic religion, even though they do so in good faith and according to the dictates of their conscience. If they are priests they are subjected, in addition, to character-assassination and economic persecution. In Italy the Lateran Concordat with Mussolini forbids the State to employ any former priest or member of a religious order or even to grant them public relief.⁷ Even in this country the church will not hesitate to violate State laws to wreak vengeance on the head of a dissenter, as in the discharge of Professor Fleischer from the Jesuit University of St. Louis or in the Marquette University case recorded elsewhere in this issue.⁸

Freedom of assembly is allowed by all liberal States. Though the Catholic church is violently opposed to granting such freedom to heretics, the best it can do in this country to evade the law and enforce its own prejudices is to urge police interference under false pretenses. Such police raids are a common obstruction to Protestant missionary work in Latin America, as any Protestant missionary from those lands can testify. Similar tactics were used here in the Lehmann case at Philadelphia.⁹

The *Catholic Encyclopedia* (XIV, 772) shows that in the mind of the church toleration is a mere matter of opportunism. It cites the doctrine of St. Thomas Aquinas (II:II, q. X, a. 11) and Catholic theologians in general that "*tolerance might be always exercised whenever its refusal would cause more harm than good, or, vice versa, whenever the granting of it ensured greater*

advantage than disadvantages." It might have added that its obvious standard of good and harm is the well-being of the Roman church.

Since toleration in the mind of the Catholic church is only a *temporary* device for turning unavoidable evils to the advantage of Catholicism, it follows that the real and permanent doctrine of the church is that of intolerance which is to be carried out whenever there is a chance to use it advantageously. As the *Catholic Encyclopedia* teaches, intolerance is not an evil, but a *natural law of self-preservation*.¹⁰

What the Catholic church thinks of tolerance and its inherent liberties is well expressed in a letter written by Cardinal Pacca in the name of Gregory XVI to Father De Lamennais of France whose democratic "errors" had just been condemned in Gregory's encyclical *Mirari Vos*:

"The Pope recalled the doctrine of Pius VI who said that absolute liberty of conscience, thought, speech and press were 'a monstrous right that appears to the Constituent Assembly to flow from the natural equality and freedom of mankind.'"¹¹

Though a small minority in this country, not more than 13,000,000 adults, the Catholic church by its noisy intolerance is able to impose its will on the majority of our 130,000,000 citizens over whom it has no right or authority. Its success in safeguarding its artificial reputation and in imposing censorship on an unorganized majority is evidenced by the current history of stage and screen, radio and press, as well as in the suppression of birth control clinics.

⁷ See THE CONVERTED CATHOLIC MAGAZINE, Feb. 1940, p. 16.

⁸ Fleischer case: See the February 1940 issue of this magazine. Schwartz case in Milwaukee: See pp. 174-5 of this issue.

⁹ See p. 189 of this issue.

¹⁰ Cf. *Catholic Encyclopedia*, VII, 259; VIII, 36; XIV, 763.

¹¹ *Tu Es Petrus*, Encyclopédie Populaire de la Papauté, Paris, 1934, p. 964. (Preface by the Rt. Rev. Beguin, Bishop of Belley.)

ROMAN CATHOLIC DOCTRINE ON TOLERANCE

When the Catholic church speaks of "tolerance," it means by that word something entirely different from the ordinary usage of the word, for it recognizes no inalienable right in the persons whom it tolerates. What the church tolerates is, by that very fact, an evil in the eyes of the church. The Catholic church's idea of tolerance is conniving at an evil for the sake of the advantage to be gained from it.

The *Catholic Encyclopedia* (XIV, 763) says that "akin to tolerance is connivance which means the deliberate closing of one's eyes to *evil* conditions, so as not to be obliged to take measures against them. The distinction between connivance and toleration lies in the fact that the latter not only closes its eyes to the tolerated *evil*, but also openly concedes it complete liberty of action and freedom to spread."

The Catholic doctrine of tolerance is based on the principle of casuistry that one may passively cooperate in doing evil, if he is seeking something good that results from the evil.

Intolerance is partly founded on the church's illusion that it is the living Truth and partly in its discredited conviction that matters of religious opinion rest on a scientific basis and are as readily discernible as the principles of mathematics:

"Just as there can be no alternative multiplication tables, so there can be but a single religion, which, by the very fact of its existence, protests against all other religions as false."¹²

Intolerance, however, is more specifically founded in the Catholic church's belief in exclusive salvation for Roman Catholics:

"To this day religious intolerance finds its firmest foundation in the belief that there is no salvation outside the Church. Where this belief is sincerely held, intolerance haunts it as its shadow, though circumstances may determine its method and its degree. In the eyes of the theocratic hierarchy heresy is rebellion, and rebellion of a peculiarly heinous character, being directly against God . . . Heretics are more mischievous than ordinary criminals and to rid the earth of them is a just, beneficent and necessary work."¹³

Since, as the *Catholic Encyclopedia* (XIV, 766) so well puts it, the church "regards dogmatic intolerance not alone as her incontestable right, but also as a sacred duty," it naturally follows that the church condemns disbelief in her teachings as a crime worse than treason that must be stamped out by penal measures that aim not only to prevent but to punish.¹⁴

The Catholic church considers it perfectly right and logical to take advantage of toleration in Protestant countries but to deny this same toleration to Protestants in Catholic countries. This peculiar twist in the church's outlook can be traced to its fixed idea that it is right and everyone else is wrong. Louis Veuillot, whom Leo XIII called "Lay Father of the Church," puts it this way:

"When you are masters, we claim perfect liberty for ourselves, in accordance with your principles. When we are masters, in accordance with our principles, we will refuse it to you."¹⁵

The *Catholic Encyclopedia* (XII, 499) calls Protestantism "a kind of fool's paradise" and a "virulent" her-

¹² Hastings, *op. cit.* IX, 751.

¹³ *Catholic Encyclopedia*, VIII, 36.

¹⁴ Lecky, *Democracy and Liberty*, II, p. 25.

¹⁵ *Catholic Encyclopedia*, XIV, 765.

esy, an "enemy at the gate of the Catholic Church" aiming "at nothing less than the destruction of Christianity." It has absolutely no right to exist, as the late General of the Jesuits declared in his highly authoritative treatise on canon law:

"As concerns the relations of the Catholic Church with other religious associations, there is no doubt that all religious associations of unbelievers and all Christian sects are regarded by the Catholic Church as *entirely illegitimate and devoid of all right of existence.*"¹⁶

The Catholic church can claim no credit for discontinuance of Inquisitional torture. Even the *Catholic Encyclopedia* (V, 679) is forced to admit that "the use of censures as a means of coercion has grown constantly rarer, the more so as it is *hardly ever possible for the Church to obtain from the civil power the execution of such penalties.*"

Cardinal Billot, a Jesuit, whose works are today a textbook in many seminaries, says:

"God not only permits the Church to use force, but definitely prescribes it to her. *There are no efficacious remedies against heresies but medieval laws.*"¹⁷

THE INQUISITION NEVER STOPPED

As late as 1823 the church restored the Inquisition in Spain. "In 1826 a Jew was burnt and a Quaker hanged for relapsing into heresy."¹⁸

"Toward the close of Pius IX's pontificate, a book suggesting certain church reforms was sent to him by its author, Fra Andrea d'Atagene, for approval: d'Atagene was in conse-

quence sentenced to twelve years' imprisonment, but after serving three years was released through the efforts of the French government."¹⁹

In January 1895 there appeared in the *Analecta Ecclesiastica*, a clerical journal published in Rome, an article by a Franciscan priest glorifying the Inquisition of earlier days:

"O blessed flames of the pyres whereby through the removal of a very few creatures—and those the most crafty—hundreds and hundreds of legions of souls were snatched from the jaws of error . . . O illustrious and venerable memory of Thomas Torquemada!"

A similar glorification of the Inquisition and implication that Torquemada must have been a saint are found in William T. Walsh's book *Characters of the Inquisition*, published in this country last year.

In 1898 Jesuit Father Mariano De Luca, professor of canon law in Rome, published a large work entitled, *Praelectiones Juris Canonici*. In it he justified the death penalty for heretics. Three years later he published his *Institutiones Juris Ecclesiastici Publici* in which he teaches that heresy is to be punished. He makes no distinction between "formal" heretics and "material" heretics. He even teaches that born heretics are punishable if they are "pertinacious." Father De Luca was warmly congratulated by Leo XIII on the publication of each of these works.

JESUIT EVASIONS

Roman Catholicism has, as we see, an unbroken tradition of intolerance springing from its deep-seated obsession that it is the living Truth. How then has the Catholic church been able,

¹⁶ Wernz, *Jus Decretalium*, vol. I, p. 13.

¹⁷ G. G. Coulton, *The Death Penalty for Heresy from 1184 to 1921*, p. 88.

¹⁸ C. J. Cadoux, *Catholicism and Christianity*, p. 575.

¹⁹ John A. Bain, *The New Reformation: Recent Evangelical Movements in the Roman Catholic Church*, p. 271.

in the face of historical facts, to convince the world at large that it is tolerant and always has been? To attain this end, it has used many different means.

One of the principal means used by the church to confuse its doctrine on tolerance has been the invention of meaningless, theoretical distinctions. Forced into self-defense by the rise of liberalism, the Jesuits, skilled in casuistry, indulged in hair-splitting heresy into "formal heresy" and "material heresy," in distinguishing the "soul" from the "body" of the church.

In regard to "formal" and "material" heresy, Cadoux wisely points out:

"It is exactly the kind of concession which exempted no one so long as the Church was strong enough to punish, but which can be conceded to almost anyone now that the Church, being weaker, wants a legal excuse for not punishing and for not threatening to punish so ruthlessly in the future."²⁰

According to these new Jesuit distinctions heretics are of two kinds: There is the wilful, deliberate type (*formal heretics*) who are outside the church, doomed to eternal damnation in the next life and subject to church punishment here below. Then there is the type that is born into 'invincible ignorance' and is in 'good faith' (*material heretics*) who belong to 'the soul of the Church.' They may be saved, but with only the greatest of difficulty for they are "cut off from God's appointed means of grace." The church has the power to punish them but chooses not to use it.²¹

These Jesuit distinctions were first invented as an antidote to liberalism

at the end of the eighteenth century."

They contradict both the doctrine and practice of previous centuries when all were persecuted without distinction. It was not until fairly recently that this distinction about "material heretics" came into general acceptance. At first it was applied only to baptized non-Catholics, but during the past forty years has gradually come to be applied to all non-Catholics through a new interpretation of "baptism of desire." Real theologians know that this distinction is entirely unsound and without historical foundation. It was for this reason that De Luca, mentioned above, ignores it entirely. The docile Catholic laity, however, have been deceived into believing that such a distinction existed in the Middle Ages:

"In every age the Church has drawn a fundamental distinction... between formal and merely material heretics and her penal legislation was directed solely against the former category." (*Catholic Encyclopedia*, XIV, 767.)

JESUIT VIEW OF THE FUTURE

By the American doctrine of tolerance the Catholic church has every right to exist. But as Americans we can and should object to its political designs to Catholicize America and apply here its doctrine of intolerance.

The Jesuits themselves have thrown down the gauntlet:

"The most unreasonable of all attitudes toward the Papacy is that of neutrality. *The Pope is either the supreme head of Christendom, the infallible teacher of spiritual truth, the successor of Saint Peter and the Vicar of Christ on earth, or he is an imposter with whom no respectable person should have dealings.* You can no more be neutral toward the Pope

²⁰ Cadoux, *op. cit.* p. 587.

²¹ *Catholic Encyclopedia*, III, 753; 767; XI, 703.

²² Cadoux, *op. cit.* pp. 58-60.

than you can be neutral toward Christ . . . '723

Jesuit Catholicism has no intention of standing by to let America passively work out its destiny:

"The old Protestant culture is about at the end of its rope. The first settlers of our country established this distinctly Protestant culture . . . For 150 years the Protestant element was strongest, and we admit it.

"This Christian culture is a wave receding, and we Catholics are living in a most important day, with one culture vanishing, another gaining strength. Why can't we raise a tidal wave that will bring Catholic culture into the United States? Why can't we make the United States Catholic in legislation, Catholic in justice, aims and ideals?" 724

The work of undermining Americanism is now going on:

"The aims of fascism are most deeply in conflict with those of a free republic like that of the United States. In this effort, the Catholic church has been plainly no conservator of tradition; it has been an ally—a potent ally—of the forces of destruction." 725

What Protestant America could expect, should Roman Catholicism attain the power it is trying to get, can best be expressed in the words of the latest Catholic magazine and those of a prominent priest-leader:

"Nor can we be permitted to dabble with Heresies, nor harbor the fantastic distortion that it does not make any difference what a man believes as long as he 'does good.' It is the obligation of every Catholic to believe that these differences should

be eliminated by Catholic Truth and not be prolonged by Tolerance." 726

In 1901 Father Harney speaking in New Jersey on Protestant errors said:

"I do not doubt, if they were strong enough, that the Catholic people would hinder, even by death if necessary, the spread of such errors through the people. And I say, 'rightly so.' " 727

Unlike Father Harney, we are convinced that the Catholic people of this country are at present too American to advocate persecution of heretics. But we realize, too, that, if the hierarchy continues to grasp more and more power in the United States, it can and will rouse them into a frenzy of intolerance and persecution as it is doing today in Spain and Croatia.

SHINTOISM AND CATHOLICISM

VATICAN-JAPANESE relations have long been most cordial. Some time ago Roman theologians even decided that Catholics in the Mikado's domains could accept the interpretation that Shintoism was merely a philosophy and not a religion, and that Catholics therefore could comply with national requirements in mixing Shintoism with Roman Catholic beliefs and practices.

Now, however, the Japanese government has declared that Shintoism is not only a religion, but "the perfect religion, the religion of religions." This should put the Roman theologians in a difficult position. But they have wriggled out of such difficulties before, and a further injection of paganism into their brand of Christianity would scarcely be noticeable.

⁷²³ Jesuit magazine *America*, issue of April 27, 1940.

⁷²⁴ Jesuit Father Francis X. Talbot, *New York World*, Dec. 14, 1930.

⁷²⁵ Lewis Mumford, *Faith for Living*.

⁷²⁶ Opening issue of *The Catholic International*, June 1942, p. 81.

⁷²⁷ *New York Herald*, May 7, 1901, p. 5, col. 2.

CONFLICTS WITHIN CATHOLICISM

THE LITURGICAL MOVEMENT—II

By JAMES J. MURPHY

THE JESUIT and liberal factions contending for mastery within Catholicism are counterparts of the world conflict now being waged between the forces of authoritarianism and democracy. That conflict began in the Catholic church long before it came to a crisis among the nations. The world conflict, in fact, had its origin in the Catholic church, for it was Jesuitism that furnished the groundwork of the Nazi-fascist conspiracy against democratic ideology.

In the preceding article it was shown how the liberal faction within the Catholic church, by means of the Benedictine Liturgical Movement, endeavored to bring about a reform of Catholic life leading toward more evangelical and communal beliefs and practices; how the first attempt of the Jesuits to have it condemned as heretical was fended off by influence brought to bear on the late Cardinal Gasparri. What remains to be told is the crippling and final destruction of this once promising movement for liberal Catholic reform.

Having failed to obtain the condemnation of the vigorous Liturgical Movement by the Roman Curia, the Jesuits decided that the best way to get rid of it was first to adopt it themselves and then emasculate it. The movement had centered around the School of Liturgy at the ancient Benedictine abbey of Maria Laach near Cologne. Against this liturgical stronghold the Jesuits concentrated all their efforts. Through their influence in Rome they prevented the Benedictines of Maria Laach from granting degrees in liturgy. Meanwhile

they established a Liturgical Academy of their own at Frankfurt, not far from Maria Laach, which was given the power to grant degrees in liturgy. Jesuits, disguised as laymen, were sent to attend lectures at the Benedictine school and report what was being taught there, in an effort to build up a case for a new Roman trial for heresy.

This war of the Jesuits on liberal Catholicism grew with their increasing influence over the German bishops, more and more of whom were chosen by the Jesuits from the alumni of their own *Collegio Germanico* in Rome. The older bishops, noblemen educated in Germany, were thus supplanted as revenge for opposing in 1910 the reentry of the expatriated Jesuit Order into Germany.

So deep-felt was the need to counteract Jesuit warping of Catholic practices, however, that in spite of Jesuit intrigue and trickery, the Benedictine reform movement continued to thrive among the leaders of Catholic thought in Europe. Thus it was till the rise of Hitler whose National Socialism had the secret support of the Jesuits*. Immediately there began the Nazi persecution of all liberal Catholic groups, who stood in the way of Hitler and the Jesuits. The attack against the Benedictine abbey of Maria Laach showed all the signs of the pent-up hatred for which the Jesuits are notorious. No breath of scandal could be found as an excuse of an "immorality trial" of the monks

* Cf. Series of twelve articles on the Relationship of Catholicism to Nazi-Fascism in previous issues of THE CONVERTED CATHOLIC.

of Maria Laach. But other pressure was brought to bear through the complicated monetary exchange laws. The tenuous finances of the monastery were gradually undermined by fines imposed through trumped-up charges of violations of these monetary laws. The monastery, though not disbanded, was stripped of all power and influence and was prevented from adding more than a fraction of its former number of new members.

The celebrated Ildefons Herwegen, Abbot of Maria Laach and champion of the anti-Jesuit liturgical crusade, was forced out of his monastery. Dom Albert Hammenstede, Prior of Maria Laach and most influential proponent of the movement in Germany, was driven to seek refuge in the United States where he cherished the hope of planting anew the seeds of the reform movement. Other leaders of the movement were also exiled to America. So strong, however, is the Jesuit domination of the church in the United States that Father Hammenstede toured the entire country without obtaining a single bishop courageous enough to sponsor the foundation of the movement in his diocese. So intimidated, too, was the American branch of the Benedictine Order that it was afraid to establish a monastery for its European confreres. These exiled Benedictines were finally obliged to accept an offer of Archbishop Walsh of Newark, N. J., to teach in his seminary. Archbishop Walsh is as devoid of interest in the Benedictine Liturgical Movement as he is in other cultural matters. His only interest in harboring these Benedictine exiles seemed to be the advantage to him in substituting them for salaried professors in his seminary. His intimacy with Mussolini and many Curia cardinals in Rome safeguards him against any machinations which the Jesuits might have used against less

favored bishops had they dared to harbor these wandering Benedictine liturgists.

The forces of liberal Catholicism are passing through a dark night of trial. They can but look forward like the rest of us to the new dawn of world democracy which will make possible the rebirth of true *catholic* Christianity.



THE GLORY OF EASTER

THE following reminder of the glory and importance of Easter is from our friend Mr. John Mazzei, a former Roman Catholic and member of the Board of Trustees of Christ's Mission:

The hope of the Christian lies in the promise of resurrection, the first fruits of which was the Lord Christ himself who rose from the dead on the first Easter morn. Apart from the New Testament account of the resurrection of Christ, we have the testimony of Joseph Flavius, Hebrew priest and leader, who was Governor of Galilee and defended the province against the Roman invasion. He was defeated and captured but his life was spared and he afterwards became an officer under the Emperor Titus. He was born in 37 A.D. and died in 96 A.D. He has the following to say about Jesus Christ:*

"Now there was about this time Jesus, a wise man, if it be not lawful to call him a man, for he was a doer of wonderful things and a teacher of such men who received the truth with pleasure. He drew over to him both many Jews and many Gentiles. He was the Christ. And when Pilate, at the suggestion of the principal men among us, had him condemned to the cross, those who loved him at the first did not forsake him. For he appeared to them alive again on the third day, as the divine prophets had foretold these and ten thousand other wonder-

* Book 18, Ch. 3, page 74.

REVISION OF THE DOUAY NEW TESTAMENT

By JAMES J. MURPHY

CATHOLICS reading the Bible! This was the paradox that confronted Protestants last spring when news of a large publication of Catholic New Testaments was headlined in the press. The astonishment of Protestants was exceeded only by their joy. Their deep love of the Inspired Word gave rise to fond hopes of an evangelical re-birth among Catholics. They felt from their own free experiencing of the Word of Life that, when Catholics read it, the scales will be lifted from their eyes and they will see the error of their present ways.

It is an unpleasant task to have to dampen the well-meant hopes of others, but at times it is necessary to do so in the interest of truth. Such is the present instance. The bald truth of the case is that no noticeable increase in Catholic conversions is to be expected. There are two reasons for the false expectations of many Protestants in regard to probable Catholic conversions. First, many saw in this publication of a newly translated Catholic New Testament a sudden reversal of Catholic policy, when such was not the case at all. Secondly, in addition to this misinterpretation of fact, Protestants have allowed themselves to read into the Catholic mind their own reactions to Bible reading—experiences to which Catholics are totally immune.

What then have been the facts on the attitude of the Catholic church toward the reading of the Bible? Everyone knows, of course, that as far as the Protestant Bible is concerned, Catholics are forbidden to read it under pain of sin on the grounds that it contains

grievous errors that might endanger their faith. Catholics, however, are taught that the true Bible (the Catholic Bible) is the inspired word of God from which most of the church's doctrines can be proved. But they are unaware that the Bible has any direct relation to their personal religious life. The one dominating thought in the Catholic's religious outlook is the supreme and infallible authority of the church. He has been taught that in and through the Catholic church alone can he reach Christ and be taught his true doctrines and moral precepts. He believes that the Bible is of entirely secondary importance, that the Catholic church, founded by Christ himself, is the "depository of the faith", that it preceded the Bible, decided which books were inspired, and could have flourished equally well, if there had been no Bible at all, on the strength of its oral traditions handed down from Christ and the apostles.

In his own personal life the Catholic finds no need for the Bible. The average Catholic is content to observe the formalities of Friday abstinence and Sunday mass and make an attempt to keep the commandments. The few devotional Catholics, the kind who attend Sunday evening services, number about one percent of each congregation. They read for devotional purposes but only in the rarest of cases do they read the Bible. They read the *Imitation of Christ* by Thomas à Kempis or the miraculous lives of the saints or ascetic works written mostly by Jesuits or those belonging to their school of devotion.

No one ever tells the Catholic child

or adult not to read the (Catholic) Bible. But the same effect is produced by other means. In all discussions of Protestant errors and heresies he is taught that indiscreet reading of the Bible and private interpretation led to these sinful perversions of Christ's doctrines and the consequent loss of countless millions of souls. The wide-awake Catholic seldom fails to get the implication that it is best to leave well enough alone and relinquish the intricate word of the Bible ("with which many wrest to their own destruction") to priests who have been carefully trained by the church as to when and how to use it.

There are no Bible classes in Catholic churches, only occasional courses in Bible history. The Bible itself is never read in Catholic schools, not even in Bible history classes, nor at the beginning of a school session. The priest in the pulpit never recommends that the faithful should read the Bible. Nor does he read it himself.* In short, the Bible as such is almost completely ignored. Mention of the Bible by name, however, is frequent in Catholic sermons as are brief quotations taken from it to bolster a Catholic doctrine or lend force to a moral precept. In addition, fifty-two short excerpts of about ten lines, taken mostly from the parables of the Gospels, are read at Sunday mass; they do not vary from year to year nor from one church to another. It is always the same few carefully chosen passages that are read. They are all of a moral nature and do not touch on the doctrines of the

church.

So it happens that nearly all Catholics live and die without ever opening the Good Book or even feeling the desire to do so, much less the obligation.

Fearing that Catholics might out of curiosity be tempted to read Protestant Bibles, if they had none of their own, Catholic Bibles have been put on sale for many years at Catholic missions or retreats, that are held in some parishes as often as once a year. Many of the more devout Irish-Catholic families of the past generation bought a Bible but never used it except as a place to hide pressed flowers or other mementoes. In more recent times people have become too practical to buy what they do not use, so fewer Catholic families now have Bibles than formerly.

The Catholic Bible has a number of explanations attached to the more "dangerous" verses. They are given in footnotes with the purpose of guiding the reader into the interpretation that the church imposes. These notes are superfluous because the average Catholic never reads the Bible and the devout Catholic souls that do read it would rather drop dead than entertain for a moment any doubt concerning the infallibility of the church or its doctrines.

Such being the state of affairs in the Catholic church, there was no reason why the pope, for the sake of apologetics, should not write a formal exhortation to Catholics to read the Bible and offer a minor indulgence for doing so. This he did many years ago. As was intended, it produced no effect within the church. Priests never make mention of it, except in refutation of Protestant charges that the Catholic church forbids the laity to read the Bible. This papal exhortation is as dead as a New England blue law. In fact, the indulgence offered by the pope was deliberately made so insignificant that it never

* In the Breviary which the priest is supposed to read every day, most of the content is from the Book of Psalms, with occasional verses from the New Testament interspersed among the psalms. It is such poor Latin as to be almost unintelligible, even in the case of the minority of priests who read Latin fluently and pay attention to what they are reading. Most priests are content to mumble the words; this satisfies the obligation imposed by the church, according to moral theologians. Few priests ever read the Bible in the vernacular.

attracted the slightest attention. Indulgences many times greater can be gained in a few seconds by the saying of a single "aspiration" such as, "Mary, conceived without sin, pray for us who have recourse to Thee". (Three hundred days indulgence is granted for reciting these few words once.)

Protestants wonder why Catholics are not astounded when they find that the Bible makes no mention of many of their principal doctrines. The answer is many-sided:

First, the Catholic is taught that it is sufficient to believe what the church teaches. He does not need to know even the names of the many dogmas he must believe. He feels he could not understand most of them, even if he tried. The average Catholic is quite ignorant even of the few well known dogmas that are commonly mentioned by name, such as the doctrine of the Immaculate Conception. Few Catholics know the difference between the Immaculate Conception and the Virgin Birth.

Secondly, the average Catholic, having no idea of how many dogmas he must believe, has even less knowledge of how many can be proved from Scripture. Nor is he concerned. He feels in a vague way that most of the church's doctrines can be proved from the Bible and that the rest are proved by Catholic tradition. Not being a theologian or historian he simply takes for granted the existence of an authentic, unbroken tradition reaching back to the apostles. If he has had a Jesuit course in apologetics, he will attempt to confound Protestant objectors with the statement that they too believe in things not contained in Scripture. He backs this assertion by triumphantly adducing the substitution of Sunday for the Sabbath without any mention of it being made in the Bible.

Thirdly, a Catholic does not take Protestant biblical arguments seriously,

for he has been taught that Protestant interpretations of Scripture are purely the personal opinions of the author lacking all authority and worth. He will point to the large number of Protestant sects as proof of the contradictory contentions of Protestant against Protestant and the confusion to which they lead.

What is to be thought of the new Catholic edition of the New Testament? Nothing, except that it was over-publicized. Its only noteworthy effect will

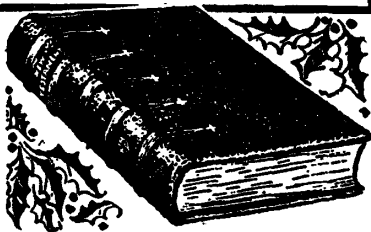
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Copy of advertisement of revised Catholic New Testament, from *The New York Times*.

be to refute the misworded Protestant charge that Catholics are forbidden to read the Bible.

The old Douay version of the Bible was a poor, archaic translation of a distorted version of the Latin Vulgate translation of the original text. The current text of even the Latin Vulgate was so distorted that several years ago the Vatican commissioned Cardinal Gasquet to assemble a group of Benedictine scholars to attempt to disentangle the text of the original Latin Vulgate from the hundreds of conflicting medieval manuscripts. After twenty years they have managed to reconstitute a much better version of the original Latin Vulgate than the one in current use. They have completed only part of the Old Testament.

It has been all too evident in recent years that a new English translation of the New Testament was needed to save the face of the church in English-speaking countries. One has only to read the garbled version of St. Paul's epistles in the Douay Bible to realize how meaningless they had become. The many excellent editions put out by English and American Protestants made the need of a new Catholic translation all the more imperative.

The changes, however, made in the new Catholic version are for the most part nothing more than the substitution of present-day English for the obsolete words and phrases of the Douay translation. In a few exceptional cases, a really new translation was made, as, for example, in the case of *metanoia* (repentance). Credit for such changes must be given to Protestant scholarship that had advanced such irrefutable proofs that Catholic contentions became untenable.

The fanfare about outstanding biblical scholars working over the new Cath-

olic translation for years was part of a build-up in the best traditions of Hollywood. The translators were all busy seminary professors who off and on gave a little of their spare time to this work. Bureaucratic red-tape in the Roman Curia also accounted for part of the delay.

No one familiar with biblical learning will be confused by the publicity about "outstanding Catholic biblical scholars" working on the translation. The reader will search in vain in international Catholic literature on the Bible for proof that any of these English-speaking scholars is considered even a second-rate authority on the subject.

All in all, the "new" Catholic New Testament was a clever piece of propaganda. Reams of publicity, paid advertisements, a large opening edition now being pushed into the hands of uninterested Holy Name men—what better "proof" could be given that the Catholic church was falsely and unjustly accused of forbidding to the laity the reading of the Bible? Catholics will now be given the opportunity to argue fallaciously that since this charge has been proven false, therefore all other accusations against the Catholic church are untrue and malicious.

NEW FASCIST-VATICAN AMBASSADOR

MUSSOLINI'S new ambassador to the pope, Raphael Guariglia, presented his credentials to Pope Pius XII on February 28. He takes the place of the late Bernardo Attolico, intimate friend and admirer of Adolf Hitler, and chief architect of the Rome-Berlin Axis.

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PECULIARITIES OF IRISH CATHOLICISM

By JAMES J. MURPHY

PECULIARITIES is used here in no disparaging sense. The peculiarities of Irish Catholicism are its individual characteristics that mould and fashion it into something distinct from the national Catholicism of other races.

Roman Catholicism is fond of nourishing the fiction that it is one and the same throughout the world. This is true only in the sense that as an international political institution working through its hierarchy it has everywhere the same purposes and goals. In every other sense, particularly in matters of religion, there is only the remotest resemblance between the Catholicism of different countries—for instance, between the religious consciousness and outlook of an Italian and that of an Irishman. The easy-going, carefree Catholicism of Italy that makes light of Friday abstinence and Sunday mass stands in stark contrast to the grim Irish Catholicism that makes of these two observances the basic fibre of its public belief. Irish Catholics, even in the United States, consider Italians Catholic in name only. Italian Catholics, on the other hand, think Irish Catholicism a mere veneer, lacking the foundation of true Catholic culture and morality.¹ They point in derision at the falling birth rate of Irish-American Catholics. Italian Catholicism and Irish Catholicism differ as profoundly as the lax Roman paganism and the rigorous Irish druidism on which they are respectively founded.

Catholicism, the religion of mass ap-

peal, is not nearly so rigid as Protestants imagine. In a true if unflattering sense it can be compared to a large, parasitic mass that seeps gradually into the mould of a newly-converted race. It adapts itself to the needs, weaknesses and peculiarities of the race while at the same time absorbing and making use for its own growth of the native strength, talent and genius of the people. This is why Catholicism becomes so nationalistic in each country and differs from country to country. This, too, is the reason why Catholicism was able to take on the superstitions, the laws, the organizational genius of ancient Rome. For this very same reason it could, in the event of a Hitler victory, adapt itself to the needs and aspirations of Pan-Germanism. All that would be needed is the right formula—this the Jesuits would take care of.

Chief characteristic of Irish Catholicism is its identification of race and religion. The Irish Catholic thinks of every Irishman as a Catholic² and thinks the only honest-to-goodness Catholics are the Irish. In the eyes of the Irish, a Catholic who "gives up the faith" and turns Protestant is disowned as an Irishman and branded as a disgrace to the race. The Irish shrug off the idea of an Italian or "foreign" priest giving up the priesthood, but the idea of an Irishman "forsaking the cloth" makes the Irish think the lowest pit of hell too good for him for "bringing shame on his own blood and race".

This peculiar and perfect fusion of

¹ The writer heard Archbishop Paul Marcella, Apostolic Delegate to Japan, make this statement when he was secretary to Cardinal Fumasoni-Biondi at that time Apostolic Delegate to the United States.

² This obsession recently led even the Catholic press into the error of hailing (Protestant) Captain Colin Kelly as a proof of Catholic patriotism.

race and religion is the result of centuries of Irish persecution. A parallel case is that of the Poles. Catholicism in these cases was the one unifying force that brought and kept together a people deprived of statehood or even a government of its own. It also became a tangible belief and a badge of honor that widened the cleavage between them and their enemies. In the case of the Irish, a man's Catholicism as well as his patriotism came to be measured by his hatred of Protestant England.

Because church organization in Ireland, during centuries of persecution, was that of a missionary country lacking prelaties and religious pageantry, the eyes of Irish Catholics turned instinctively to Rome. The Irish became more papal than the pope. Veneration of the pope and allegiance to the Roman See became the highlight of Irish Catholicism. This was in marked contrast to the widespread distrust of the Italian papacy so characteristic of continental Catholicism, particularly of France whose clerics still speak of the Roman monsignori as "*les rats du Vatican*".

A second peculiarity of the Irish version of Catholicism is its extreme veneration for its clergy. The Irish consider their priests virtually impeccable. They carry out in practice the legendary saying attributed to Francis of Assisi that if he were confronted by a priest and an angel he would offer his respects first to the priest. Reliable reports of clerical lapses from celibacy fall on deaf ears and are dismissed as idle gossip.

The Irish glorification of their clergy is embodied in the title of "Father". The name implies the intimate trust, love and respect the Irishman has for a "man of the cloth". Through Irish influence in English-speaking countries this same title of address is used for all priests. But in no Catholic country in the world were parish priests ever

called "Father". In France, for instance, they are simply entitled "mon-sieur"; in Italy they are called *Zio* ("Uncle") or *Zi' prete* ("Uncle priest") and addressed as "*Don*".

The lofty position of the Irish clergy opened the way to their domination of the social and political life of the country. In learning and culture they stood above the Irish masses who had been deprived of all education. Partly out of a desire to serve and partly out of self-complacency the priest became the would-be lawyer, doctor, justice of the peace and matrimonial match-maker to all and sundry within his parish. As the political organization of the country evolved in the last century, priests and prelates became more and more embroiled in politics. In the present century laymen belonging to this or that political organization were excommunicated by the bishop of one diocese and honored by his prelatial confrere across the border line. Terrence McSweeney, famed Irish patriot and hunger-striker, was refused Christian burial in one diocese; his body was transported a short distance to another diocese where he was buried with the highest of church honors in a funeral attended by hundreds of clergymen and many bishops and other prelates.

Today the clergy and hierarchy of Ireland are more active than ever on the political front stirring up hatred and distrust of England and the democracies because they are Protestant.³

Externalism is one of the earmarks of Irish Catholicity. Public profession of Catholicism and public attendance at church are of the essence of Irish Catholicism. An Irishman may be no-

³On the arrival of the AEF in Ulster in January, the political leaders of Eire, whose careers can be made or unmade by ecclesiastical fiat, called Americans Quislingites and even said that they would rather have on their soil [hated] English troops than Americans.

torious for political thievery or immoral living but he is still considered a Catholic as long as he goes to mass on Sundays. But once an Irishman stops giving this external subservience and financial support to the hierarchy and its regulations he ceases to be a "Catholic", regardless of his belief in the essential dogmas of Catholicism and a blameless life.

This over-emphasis on mere externals is unknown in Catholic countries, apart from Ireland. Abstinence from meat on Fridays and attendance at mass on Sundays are considered trivial matters in Italy, France and Spain. They are the exceptions, rather than the rule, especially in the case of men.

Grim, repressive rigorism has been a mark of the church in Ireland. It went hand-in-hand with the damp, depressing climate and the church's emphasis on externalism. This rigorism of the church in Ireland can be traced to the deep-rooted Jansenism of France where most of the Irish clergy used to be trained. There the young seminarians were indoctrinated with over-emphasis on the evils of sex, the horrors of hell fire and the burden of life in this "vale of tears".⁴ On their return to France, the Irish priests with a holier-than-thou attitude harangued incessantly against the harmless levity of young people. Even in recent years they scathingly denounced from the pulpit modern dances, public amusements, sleeveless dresses, shortened skirts, bobbed hair, lipstick and rouge. Those who indulged in such "deceits of the devil" were publicly berated. Nowadays, as the Irish church continues its losing battle against modern mores, the hatreds and obsessions of Irish rigorism are left more and more to rankle within the minds of their authors without being breathed into words. Fear of losing parishioners is

the reason. Only in backward country districts where the priest still rules supreme does he dare to unbridle his tongue and rant against the innocent mirth of youth and the trifling vanities of the fairer sex.

The Catholicism of the Irish has become the backbone of the Roman Catholic church throughout the English-speaking world. But the Catholicism of the descendants of Irish immigrants to democratic countries has undergone great changes. Here in America, for example, the Irish Catholics of today have taken on the ways and customs of democratic Protestantism. They have a new-found tolerance of all creeds and freedom from the political domination of clerics. The Irish-American clergy itself has lost its air of hell-and-damnation and its forbidding rigorism.

The hold of Roman Catholicism on the American Irish decreases with each generation. Widespread leakage and birth control, as well as the increasing laxity of the clergy, foredoom the future of Irish Catholicism in this country. Irish-American Catholics believe in birth control and practise it freely, although they are forbidden to do so under pain of mortal sin. This open flouting of Catholic belief and practice leads first to conflicts of conscience within the believer and then, little by little, to distrust of Catholic "infallible" doctrines and finally to loss of faith. Once faith in the church is weakened, external adherence and conformity linger for a while and eventually cease. Fallen-away Catholics usually lapse into agnosticism.

Birth control is the Achilles' heel of Catholicism. On this issue the Catholic church is caught in an impasse where there is no retreat. The exit door of Catholicism is beginning to swing open. The future belongs to Protestantism, if it is aggressive enough to seize the opportunity.

⁴ Well-known Catholic expression popularized in the prayer to Mary entitled "Hail, Holy Queen!"

MUST IT PERISH?

PRONOUNCEMENTS of Catholic spokesmen in post-Pearl Harbor America, though somewhat tempered, are nonetheless as destructive of our American way of life as before. Every true American knows that our staggering war effort in output of men and materials is chiefly to defend and preserve: 1) the right of workers to organize for decent conditions of work and pay; 2) our free American system of education; 3) legal guarantees of individual rights and liberties; 4) a social order where all are free to order their religious life, marriage and domestic affairs according to the dictates of conscience.

Yet, Monsignor Fulton J. Sheen, in a radio broadcast on the Catholic Hour, Sunday, January 18, condemned in turn each of these four fundamentals of American life as "not worth preserving", crying out after each "Let it perish!" Following are quotations from his address:

"A particular economic system, which, under the cloak of organized labor, permits subversive groups and racketeers to infiltrate into its ranks . . . is not worth preserving. Let it perish!

"A system of education, which ignores, sometimes repudiates, religion and morality, which trains the intellect to the utter disregard of the will, which teaches that there is no such thing as right and wrong, which after four years of college still leaves the student unsupplied with a philosophy of life, is not worth preserving. Let it perish!

"A theory of law which would declare that the State is the source of all rights and liberties, which would affirm that education is the right of the State and not the right of the parent [the Catholic church], which would

teach that the laws of justice are the creation of the moods of the community. . . that law itself is the only instrument of power . . . that kind of legal theory is not worth preserving. Let it perish!

"A social system which destroys the sacredness of vows and of treaties by permitting the break-up of marriage through divorce . . . is not worth preserving. Let it perish!"

Calling for a New Order after the pope's plan, he asked: "Should we not look upon the American way of life *not as something to be defended, but as something to be emended?*" He leaves no doubt that his kind of emendation of our American way of life is, fascist-like, first to let perish its vital institutions of freedom of labor, freedom of education, its legal guarantees of liberty in religious, social and domestic affairs, and substitute for them an authoritarian system in each particular—all, of course, to be in accordance with Roman Catholic church teaching. Adolf Hitler has put all this on record, and in much plainer terms, in his *Mein Kampf*.



RESIGNATION FROM ROME

FOLLOWING is a copy of the resignation from the Roman Catholic church of Edmund Joseph Savoie, sent to William Cardinal O'Connell, Boston, Mass.:

"I, Edmund Joseph Savoie, a member of the Roman Catholic church, having studied the theology of that church, and having arrived at the conclusion that its exactions on human reason are inconsistent with my inner religious convictions, do deem it inadvisable to continue my affiliation with that body, effective this first day of January, nineteen forty-two.

(signed) EDMUND JOSEPH SAVOIE"

On the Lookout

By JAMES J. MURPHY

PROSELYTING FOR DEFENSE

SAVING AMERICA for the Catholic church is the ideal proposed to American youth by the Right Rev. Francis W. Walsh, vicar delegate of the Roman Catholic church to the U. S. armed forces. In a baccalaureate address at Manhattanville College to the affiliated Newman Clubs of New York City high schools he said in part: "I say you can give aid to your country now. First, you can remain loyal and faithful Catholics yourselves, and second, you can bring as many [non-Catholic] boys and girls to the Catholic faith as possible. . . They realize that there is a void in their life, but they don't know where or what it is. The Catholic religion would fill that void." (*N. Y. Herald-Tribune*, Jan. 28, 1942.)

Monsignor Walsh is in charge of the Army camps and naval stations along the Atlantic seaboard from New York to North Carolina. Resident chaplains in individual camps and naval stations are under his direction.

The newspaper item quoted above contains the enlightening disclosure that Catholic students of our public schools are officially organized within the school along denominational lines: "The Newman Clubs are the official organizations of the Catholic church in public and other non-Catholic schools." Catholic priests are assigned as chaplains of the different public schools and are organizers of the Newman Clubs. Father Francis Quinn is chaplain at Textile High School on W. 18th Street; Father Thomas O'Brien at Columbus High School in the Bronx, etc.

* * *

ADVICE TO THE LOVELORN

MOST REVEREND John F. O'Hara, highest ranking Catholic prelate affiliated with the U. S. armed forces, took occasion at the Waldorf-Astoria communion breakfast of 1200 Catholic women to ridicule the number and variety of America's defense movements as a "foolish dissipation of energy that is evident all about us". Relieved of this Coughlinite barb, he "called on Cath-

olic women to put aside 'self-seeking' and 'self-dependence' and to sacrifice and pray. He indicated that one useful sacrifice a woman can make is to refuse to marry a man in the armed forces so that she will not become an additional worry for him." (*N. Y. Herald-Tribune*.) It is typical of the conceit and arrogance of the unmarried Roman Catholic hierarchy that it should presume to make an arbitrary decision on the intimate, personal relations of individuals and propose it for universal observance. It would never occur to the bachelor prelate that a decision that might be advisable in one individual case would be disastrous in another. The next time a Catholic spokesman prates about his church's love for "the rights of individuals", it will be clearer than ever how to interpret it.

* * *

THE END JUSTIFIES THE MEANS

JESUIT Father Le Buffe conducted at the Waldorf-Astoria Hotel the twenty-third annual convention of the Newman Clubs of non-sectarian colleges throughout New York State and lower New England. He chose as the theme of the convention, "The Catholic Church—the Bulwark of Democracy."

Among other things Father Le Buffe said: "The entire philosophy of American democratic government today is based on the writings of Catholics alone and practically all of it by Catholic priests. . . The one bulwark against totalitarianism is the bulwark of natural rights. . . And the only one who has been successfully defining them is the Catholic Church. . . Not all dictators are wrong, for in wartime we must have some form of dictatorship. But if he (the dictator) preserves those [natural] rights, he is a dictator of the right sort." (*N. Y. Times*, Feb. 1, 1942.)

Jesuits claim that they do not teach that "the end justifies the means". The fact is that they do not teach it in theory but carry it out in practice. The above statements are a case in point. Father Le Buffe knows perfectly well that it is not true that our democratic government stems from Catholic writings, much less Catholic writings alone. He also knows that for centuries our democratic courts here and in England have magnificently defined natural rights. But he finds the opportunity of indoctrinating these youths with untruths that glorify the Catholic church—an "end that justifies the means".

SANCTUM SANCTORUM

THE RECESSES OF TIBET are no more secret or inaccessible to the public than are the carefully guarded houses of priests and religious communities. This secrecy creates a taboo of holiness—and incidentally saves money by evading fire and safety regulations. Many "religious houses" are sheer fire-traps.

Air-raid protection threatened for a moment this artificial secrecy of rectories, convents and monasteries but not for long. In New York City the auxiliary bishop used his political influence to make arrangements that each religious house would appoint one of its members "control director". Let Bishop McIntyre describe in his own words the resulting advantages: "With this provision complied with, we are assured by the police officials that air-raid wardens in the fulfillment of their duties will deal [only] with the building control director, thus obviating the necessity of their entering or inspecting the premises." (N. Y. Times, Dec. 31, 1941.) It is to be gratuitously assumed that the unexamined "control directors" are qualified and, also, that they are conscientiously carrying out all precautions.

The New York Police Commissioner Valentine, appointed by Mayor La Guardia, is in virtual control of air-raid protection. He is a zealous Catholic, a member of Our Lady of Guadalupe parish in Brooklyn.

* * *

ROMAN NEPOTISM

INDICATIVE of the cordial relations between the Vatican and the Axis was a recent recommendation by Premier Mussolini that King Victor Emmanuel confer the title of prince on the descendants of Marquis Francesco Pacelli, brother of Pope Pius XII. It will be recalled that the Pacelli brothers were both highly instrumental in effecting the Lateran Treaty of 1929 which is now producing the satisfactory results planned from its inception.

The Pacellis are one of the many noble families of Rome that are on the inside of the track in the race for Vatican titles and preferments. The *Collegio dei Nobili* in Rome makes a specialty of grooming the aspiring nobles for ecclesiastical dignities until after they are "placed", subsequent to their ordination. From then on their

fate depends on their native tact and on family connections in Vatican court circles.

The Cicognanis are another instance of such favoritism. Amleto Cicognani was appointed Secretary of the Congregation of Extraordinary Affairs, a Vatican bureaucracy; he was later named Apostolic Delegate to the United States. He now lives in luxury in a palatial residence in Washington, D. C. In a few years he will be created cardinal and will reside in Rome. His brother is also an archbishop and papal envoy; he will also be given a cardinalate.

* * *

INCREASE IN RELIGION

ATTENDANCE at church has increased since America's entry into the war, according to reports coming in from all parts of the country to the National Council of the Protestant Episcopal Church. The Long Island diocese reported the largest Christmas attendance in its history. All churches remarked that increase in religious offerings kept pace with increase in attendance.

* * *

MYRON C. TAYLOR

THE PERSONAL ENVOY of President Roosevelt to the Vatican recently showed for the first time a ten-minute motion picture of his first talk with the pope. He showed it at the communion breakfast of the Catholic Carroll Club, founded by ex-Countess Brady, financial 'angel' of the Vatican. Mr. Taylor said the Vatican took the picture and presented a copy to him as a present.

The *Herald-Tribune* described the motion picture as follows: "President Roosevelt's tall gray-haired Episcopalian representative genuflected several times as he approached the seated Pope, the pictures showed. The Pope rose, smiled, held his hand out in greeting and then began speaking volubly. Mr. Taylor appeared a bit nervous as the Papal guards in their multi-colored medieval uniforms escorted him in and out and his hands closed and opened noticeably at one point."

* * *

IT was announced from Vichy, Jan. 17, that the pope had given 1,500,000 francs to parishes in France hit hardest by the war. Most of the pope's money comes from the United States.

CATHOLIC CHURCH AND BIRTH CONTROL

DIVISION in the Catholic church on the subject of birth control was pointed out at the annual meeting of the New York State Federation for Planned Parenthood by its counsel, Mr. Morris Ernst. The *N. Y. Times* of January 28th reports his speech as follows: "Mr. Ernst said the Catholic church 'favors limitation of families on the grounds of health or where there is inadequate food or shelter or where incomes are low'. He remarked that the only difference between the federation and the Catholic church was that 'their [the church's] method doesn't work'. He told the members of the federation that the Catholic church was divided on the question of birth control, and that 'instead of a direct attack on the church, your attack should be in widening the division'."

* * *

THE CATHOLIC SOCIAL LAG

FREE RELIGIONS endorsed thirty years ago the formation of Girl Scout organizations. Of all denominations, Catholicism alone clung to the medieval notion of repressed womanhood. The pope's detestation of athletics for girls sporadically reaches the boiling point and releases steam in a public tirade against "pagan practices" and "womanly immodesty".

For thirty years even the American hierarchy, the "liberals" of international Catholicism, refused to approve a Girl Scout program. Fearing, on the other hand, to sponsor public opposition to a spontaneous social movement, the hierarchy compromised by winking at individual parish units of Girl Scouts in the few parishes where the pastors were sufficiently social-minded to approve of them. But no diocesan, much less national, organization of such units was allowed.

At long last, the National Catholic Welfare Conference, mouthpiece of the hierarchy, has found that its reactionary cause is hopeless and has given in to social pressure. In late December it countenanced the establishment of a national association of Catholic Girl Scouts.

The American hierarchy has "pulled a fast one" on the arch-reactionaries of the Roman *Curia*. The approval of the Catholic Girl Scout movement has been given

under the pretext of a national defense measure. When the war is over, the *Curia* will be faced with a *fait accompli*—and will be too dependent on the American hierarchy as its democratic front to run counter to its decision.

* * *

SILENCE GIVES CONSENT

BANKER AND INDUSTRIALIST, Cyrus Eaton of Cleveland, Ohio, has a tender spot in his heart for the church of Rome as an upholder of capitalism and the "established order". In consequence he penned a letter to the Apostolic Delegate in Washington asking the Catholic church to denounce German and Japanese paganism. "Once the church has spoken, Italy can no longer range herself on the side of these ruthless aggressors nor Ireland continue to remain aloof from the struggle . . . Must Rome, the ancient and august spiritual metropolis of the world, bow to Berlin and Tokio? Certainly it need not if the Catholic church exerts its great influence to the fullest measure in defeating the evil ambitions of Germany and Japan."

Mr. Eaton's naiveté proves that Rome can deceive even the elect.

The Catholic church has, of course, ignored the above request and continued its passive assistance to the Axis. The Apostolic Delegate obliged to refuse this forthright plea and unable to give the real reasons could not afford to publish a public answer.

Catholic Rome by its actions which speak louder than words gives its answer to the dilemma placed before it by Mr. Eaton: Denounce the Axis or bow to Berlin. It bows to Berlin.

* * *

BINGO VS. NATIONAL DEFENSE

A FIRST AID STATION was needed in the neighborhood of St. Helen's parochial school in Milwaukee. A little space in the school building would have served the purpose. The pastor turned down the request of the emergency medical relief committee. The *Milwaukee Journal* quotes him as saying, "bingo games played in the basement of the school during certain week nights make that area unavailable while upper floors of the building are taxed to capacity."

THE STATUS OF CATHOLICISM IN NAZI GERMANY

By JAMES J. MURPHY

NIGHTCAP BROADCASTS over WOR recently filled the air with stories of Hitler's war of extinction on Catholicism in Germany. They highlighted a sensational article by Ernest R. Pope in the February 23 issue of the picture magazine *Look*. The article was entitled "*Hitler's New Scapegoat—The Catholics*". It undertook to prove and explain an opening paragraph of wild proportions: "*The Fuehrer hopes that by the time the Wehrmacht [German Army] renews the aggressive in the Spring, he will have blasted the last vestige of Christianity from Europe under the Swastika.*" Three reasons were given for Hitler's new determination to wipe out Catholicism within a month: Catholicism is the only large non-Nazi force inside Germany basically at odds with Nazi principles; Hitler needs what loot he can steal from the Catholic church; Hitler needs the church buildings as the framework of a religion designed for his deification by Nazi pulpiteers.

Particularly silly is the second of these reasons, for the saleable wealth of Catholic monasteries and church buildings would not support the Nazi war machine for more than a few days. Much sillier is the first of these reasons, not only because Catholicism and Nazism are one in their glorification of authority but even more so because it ignores the existence of German Protestantism.

Ernest R. Pope, writer of the *Look* article, is the newspaper author of a recently published book entitled *Munich Playground*. This poorly docu-

mented "best seller" aims at popularity and profit-making by detailing the sex orgies of Hitlerism in contrast to the "spirituality" of the Catholic church.¹

Pope's article in *Look* is given to broad generalities. It betrays ignorance of the nature and organization of Catholicism. What is more, in talking down to the readers of *Look* he makes statements that are at variance with facts given in his book. It will be to the point to consider some of these facts:

If the Catholic church were really being persecuted in Germany, it would have nothing to lose and much to gain by denouncing the Concordat with Hitler. Mr. Pope quotes Cardinal Faulhaber, at a time when the "persecution" was at its height, as most anxious to safeguard not only the Concordat but also Nazi reconstruction and the growing confidence in Hitler's Germany:

"He [Cardinal Faulhaber] carefully pointed out Herr Hitler's friendly telegram to the Pope of last week as holding out hope of reconciliation between 'the Fatherland and Mother Church'. But he emphasized the great loss to both State and Church if the Concordat should be renounced. 'The greatest part of three years' work of reconstruction will crash in ruins', he stated, 'if the Concordat is

¹ Mr. Pope, in setting up the Catholic church as a foil to Nazism, may be subconsciously repaying a debt for his newspaper scoop on the occasion of the death of General Ludendorff. A head nun in a Catholic hospital, in return for a five-dollar bribe, phoned him at 4 a.m. to give him exclusive information on the imminent death of the General. (*Munich Playground*, p. 121).

torn up by the State alone. It would be a severe shock to foreign nations now attempting to find confidence in the new Germany'.²

The designs and activities of political Catholicism in Germany are openly alluded to:

"That morning [a mere weekday] in the greatest display of Bavarian ex-royalty and aristocracy since 1933, 7,000 Roman Catholics, including all the members of the House of Wittelsbach and the ex-Crown Prince Rupprecht, went to the Cathedral of Our Lady [in Munich] to attend High Mass. . . Hitler's fears of a Catholic-Monarchist uprising in Bavaria also explain why his favorite Gaulther, Adolf Wagner, is the Reich's foremost Catholic baiter. *Not from his inner conviction*: merely to prevent Hitler's playground from becoming the cradle of a Fourth Reich" (i.e., a counter-revolution).³

In the above-quoted words Mr. Pope backs one of the basic contentions of THE CONVERTED CATHOLIC, namely, that Hitler's quarrel was not with Catholicism as such or its doctrines and principles but with the "political Catholicism" of liberal and monarchist groups. He tells us that, far from being out of sympathy with Catholicism, Hitler promised "that he would remain true . . . to the Catholic church . . . The same promises were made by the Fuehrer's closest associate, Ernest Roehm. Despite his much-publicized failings [of homosexuality], which Hitler concealed until he was ready to liquidate his Storm Troop Leader, Roehm was a loyal Catholic to the very end. His loyalty brought about his death. For, by keeping his faith, Roehm kept the support of Catholic Bavaria. Knowing the [political] power of South-German Catholicism, Hitler was determined to break it, as a possible separatist move-

ment by killing Ernest Roehm. *The persecution of the Catholics can be dated back to June 30, 1934.*"* In other words, Hitler was working with the Catholic church as such and still is. The "persecution" leading to the arrest of monarchist priests was aimed only at political Catholicism and dates from its abortive attempt to use the church as a cloak for a monarchist revolution.

So much for the self-refutation of Ernest R. Pope. His well-planned window-dressing in sensational *Look* is obviously for commercial purposes. What recordings of fact he made in *Munich Playground* emphasized by contrast these deliberate distortions. If it were not for the immense circulation of this picture magazine and its influence on uncritical minds, the whole misrepresentation could have been ignored. In itself it is too transparent to need refutation. But there are many who do not realize how little Mr. Pope's background and knowledge qualify him to discuss the shrewd politics of the age-wise Catholic church.

To what extent has Nazism molested the Catholic church? To reach the true answer one must keep in mind both the basic principles of the Jesuit politicians and the vast complexity of the church. THE CONVERTED CATHOLIC has showed at length in earlier issues how the Jesuits, foreseeing the collapse of the Catholic church in a coming world democracy, planned and worked for a return to authoritarianism. Hitler's rise was an answer to their prayers and efforts. They were as much opposed to liberal Catholicism with its socialistic and modernistic trends as was Hitler the Reactionary. They were wholly in favor of a purge that would eliminate from the church all advocates of liberal democracy or decadent monarchism. Though they foresaw the excesses

² *Munich Playground*, p. 75.

³ *Ibid.* pp. 77-78.

* *Ibid.* p. 77.

of fanatical nationalism in its purge of the church, they were willing to join with it as the lesser of two evils, knowing that it would be basic and lasting in its remedies and only superficial and temporary in its extravagances. "Rome thinks in terms of centuries" is their motto.

In opposition to the entire German hierarchy, the Jesuits persuaded the Vatican to disband the *Center Party*, the hub of Liberal Catholic organization, and enter into close partnership with Hitler by the signing of a Concordat whose details are kept secret. As might be expected, there were occasional clashes between the rival partners of the Wilhelmstrasse and the Vatican, partly feigned and partly real. But the Concordat and its secret understandings still dominate the scene. Neither party has seriously thought of denouncing it. The Vatican has never once personally accused the Fuehrer of the "persecution", much less hinted at excommunicating him from the Catholic fold, as it would undoubtedly have done if the persecution were real. Maurras of the *Action Francaise* and others in recent years have been excommunicated under the direct censures (*excommunicatio vitanda*) for infinitely more trivial offenses.

The second element to consider in appraising the persecution of the Catholic church in Germany is the vast complexity of the church. The Roman Catholic church is perhaps the most complex organization in the world and one that allows in non-dogmatic matters a diversity of private opinion that might well astound the outside world. It was therefore to be expected that the revolutionary purge of the church would arouse the most diverse reactions among individuals and minor groups, the more so since some of the German hierarchy had up till then condemned

Hitlerism. The secret pact between Hitler and the Jesuits has of course never been revealed to the mass of Catholics. For this reason the full purpose and import of the Vatican sell-out was never realized—and when its results became evident they were thought of as mistakes and indiscretions.

In the light of these facts it is by no means surprising that out of religious zeal many Catholic priests and laymen voiced opposition to Nazi restrictions on the organizational life and practices of Catholics, even though they were no more severe than those agreed upon in the pope's pact with Mussolini in 1929. Many priests and laymen resented Nazism because of their political alignment with the Center Party or the monarchist movement. So, too, for many other reasons, often purely personal, acceptance of Nazi dictation was at first far from unanimous in Catholic circles but, as the Jesuits foresaw, opposition proved futile and quickly died away, especially after the "blood bath" of June 1934 that liquidated Schleicher, head of Catholic liberals, Klausner and other recalcitrant liberal Catholics.

As an instance of conflicting views within the church itself, with the hierarchy pro-Nazi and the lower clergy anti-Nazi, let an excerpt be taken from Ernest Pope himself:

"As Third Reich judges were passing their fatal sentence [of "protective custody"] on Father Mayr [a popular preacher at St. Michael's church in Munich], Gauleiter Wagner was stumping with bowed head in the procession behind [the Right Reverend Albanus] Schachleiter's body to a State Funeral for the Nazi abbot—by special decree of Reich Chancellor Adolf Hitler."⁴

⁴ *Munich Playground*, p. 79. In the 1940 Winter Edition of the *American Scholar*, Dr. George Schuster, Catholic apologist, writing on *Conflicts Among Catholics* tells

Not only is the Catholic church a complex organism but so too is the Nazi Party with its endless ramifications through the communities of Germany's 70,000,000 people. It can hardly be considered high policy or the will of Hitler if some of his minor satellites in local districts overshot the mark in their restrictions on political Catholicism. When such excesses reach the attention of Hitler, he personally intervenes in defense of the church. The latest instance on record is given in the *Catholic Register* of February 1, 1942. It tells how Hitler at the request of the Bishop of Muenster took measures to curb the inordinate zeal of Gestapo agents in that locality. Misguided or pro-Catholic journalists have seized upon isolated instances of molestation to magnify them overnight into a "nation-wide persecution". Some American newspapers through Catholic political pressure featured these isolated cases in a false perspective. Even an independent newspaper like PM, free from the fear of an advertising boycott, played up time and again the "persecution" of the Catholic church in Germany, contrary to its better knowledge. Its motive was to do everything possible to turn American Catholics from the anti-British stand of their leaders, even at the sacrifice of facts.

Even by inadvertent Catholic admission the "persecution" is shown to be a mere ripple on the waters. The *Catholic Universe* of London in its issue of January 1942 gives 340 as the top number of priests in Germany and Austria under "protective custody". Out of the many thousands of priests, this is a mere fraction. Unfortunately there are no data from unbiased sources with

which to check this figure. But even taking it at face value, it gives no information on Germany alone but deliberately lumps Germany with Austria, a hotbed of Catholic liberalism and independence, where undoubtedly the majority of the 340 would be found. Personal indiscretions and political alignments of these priests, apart entirely from religion, would easily account for the number given. Obviously these men were not arrested for their religious beliefs, otherwise the Catholic clergy as a whole would have been similarly repressed. On the contrary, they are not only functioning in their churches as usual but are supported by a regular salary from the Nazi Government.



FALANGE-CATHOLIC IDENTITY

THE IDENTITY of the Spanish Falange with Catholicism was openly proclaimed recently by the Bishop of Madrid, the Rev. Leopoldo Eijo y Garay, according to a dispatch of February 15 from Madrid distributed to the Catholic press all over the world by the National Catholic Welfare Conference News Service.

The Bishop of Madrid is the director of the *Frente de Juventudes* (Youth Front of the Falange) and he spoke at the conclusion of a course of instruction for the leaders of the *Frente*. Earlier in the day the bishop had pontificated at a mass at which most of the Falange leaders received holy communion.

Holding up as example to these leaders the founder of the Falange, José Antonio Primo de Rivera, the bishop declared:

"Falange would not have raised you to the dignity of instructors of Spanish youth unless you were found to be good Catholics; and you would not be good Catholics if you ignored the saving social doctrines of the Church".

of the astonishment of anti-Nazi Catholics in Germany on finding that in the midst of the "persecution" their leading prelates were in close intimacy with head Nazi officials and were often seen riding with them in their official cars.

"Our Movement", José Antonio said, 'is not merely a manner of thought; we must assume throughout life, and in every one of our acts, a human, profound and complete attitude. This attitude is the spirit of service and sacrifice, the ascetic and militant meaning of life.'"

"Social justice is the most important of the teachings in your charge. You must sow the doctrine of Christian reform for society in the economic order."

Again quoting the founder of Falange, the bishop declared:

"We regard the individual as a fundamental unit, because this is the thought of Spain where man has always been considered as the bearer of eternal values'. Man must be free, but liberty exists only within a determined order. In building a

New Order we, as occidentals, as Spaniards and as Christians, must begin with the man, with the individual."

Here are set forth and identified with Catholicism the basic elements of the fascist way of life, similar to the teachings of Father Coughlin's *Social Justice* and "Christian Front", and as expounded by Catholic spokesmen such as Msgr. Fulton J. Sheen and the Jesuits.

How dangerous and widespread are the activities of Falange agents in South America and the Orient has been clearly emphasized in the reports of the New York Times' correspondent Harold Callender dated January 11 and 12, 1942.

COUGHLIN STILL RAGES

TYPICAL of the confusion created by Jesuit activities in this country was the presence of the Jesuit Robert I. Gannon, President of Fordham University, on a Lincoln Day platform in New York City with Thomas E. Dewey, former District Attorney, Fulton Oursler, editor of *Liberty* magazine, and others.

The incongruity of the affair is revealed by the fact that while Father Gannon piously called for "leaders who in a new, clear vision born of suffering will abandon the false gods of the last fifty years" (i.e. liberal American principles), Mr. Dewey openly named Father Coughlin's magazine *Social Justice* the foremost of the pro-fascist journals creating disunity and undermining our cooperation with Russia. The irony of it is that Father Gannon is wholly in agreement with Coughlin on this.

Coughlin's *Social Justice* magazine still continues to undermine American morale, and is more than ever anti-British, pro-Fascist and anti-Semitic. Its editions since Pearl Harbor have accused England of letting down the Al-



Rev. Charles E. Coughlin—Still Pro-Fascist, Anti-British, Anti-Semitic.

lies, the United States of "invading" Ireland and having its AEF "take the place of the 'Black and Tans'", and the Jews of promoting the war. An editorial in its February 9 issue, after commenting on the sinking of the Prince of Wales and the Repulse, triumphantly concludes:

"At last the British sun began to set, and upon the land of the exploited yellow man here began to rise the dawn of freedom. Today 300 million Orientals—be-

lieve it or not—are beginning to chant Britain's requiem in the words of 'Asia for the Asiatics'."

The same issue predicts that the end of England is not inconceivable by mid-summer and that Spain, Turkey and France will join the Axis "in a final drive to oust British imperialism and American capitalism from Europe".

Its January 12 issue repeats the theme of Msgr. Fulton J. Sheen—that Hitlerism is a divinely inspired protest against the destructive liberal way of life in the United States and Britain. With Goebbels it proclaims that Nazism is the great bulwark against Communism, and quotes a Hungarian priest as follows:

"When Hitler attacked Russia, the people of Hungary, who are 85 per cent Catholic, gave thanks to God that someone was going to break the neck of Communism."

Social Justice is even opposed to changing the clocks to war time, which it calls "FDR time", and sees this as further proof that America "has monkeyed with everything from gold to God".

The same edition stated that the battle of Singapore was to a great extent "a battle for Kuhn, Loeb and Company and J. P. Morgan Company, because those firms are more interested in the rubber plantations of Malaya than are 99 percent of Americans".

Of the Jews, the issue of February 9 says:

"If the Jews want an army of their own, why do they not want a post office of their own, a state department of their own, a navy of their own, a supreme court of their own? In fine, why do not the Jews want a government of their own inside a government if they want an army of their own?"

In exposing Father Coughlin, a priest in good standing and acting with the knowledge and approval of the Catholic church, writers in the secular press make a grave mistake that defeats

their own purpose. With the good intent of weaning Catholics away from Coughlin and his Nazi-fascism to the sincere defense of democratic ideals, they point out that Coughlin makes no mention of the alleged Nazi plan to destroy the Catholic church. What these writers and editors overlook is that Coughlin, whom they rightly style the American mouthpiece of Goebbels and Farinacci (also Catholics), knows better than they the real attitude of Hitler toward the Catholic church. For this reason, any stressing of Coughlin's failure to mention the persecution of the Catholic church only makes his followers and radical Catholics in general all the more sure that there is no real persecution of the church. These Catholics regard Coughlin as an unquestionable champion of the welfare of the church—which he really is, in the uncompromising, Jesuit sense of the word. And undoubtedly he does know the real attitude of the Vatican toward Nazi-Fascism and vice versa.

It is regrettable that these editors defeat their purpose, which is laudable; but it is even more regrettable that to attain this end they falsify facts, for many of them know that the Catholic church in Germany is not being persecuted. They realize as well as we do that what is built up as a persecution is only a repression of the Catholic liberals at the hands of a Nazi-Jesuit partnership.

A few liberal Catholic spokesmen, such as Monsignor John A. Ryan, have openly condemned Father Coughlin, but his bishop in Detroit and the pope in Rome keep silent about him. Yet these, as we are told by Monsignor John A. Ryan and other liberal Catholics, are the only two who can take action against him.



God's salvation begins where human effort ends.

On the Lookout

By JAMES J. MURPHY

CATHOLIC ACTIONIST AT WORK

CATHOLIC ACTION leader of prominence is Paul Rao, president of the influential Holy Name societies of the Bronx, New York City.

Dorothy Thompson in her syndicated column of February 27, 1942, lists Rao among the leading pro-Fascists of the country:

"The [Nazi-fascist] collaborators within are organized. They are organized in a mass espionage and propaganda system. It is the element of mass that distinguishes the modern fifth column. . . . The problem is the destruction of the whole [propaganda] organization. Every member is open to suspicion. Their leaders from the lowest to the highest instance should be locked up for the defense of the land. . . . [But] what do we actually find? . . . Paul Rao, a dubious lawyer denounced by many bar associations, is Assistant Attorney General in New York in charge of customs. Rao was the lawyer for Fritz Kuhn; for the outright Nazi publication, *Deutsche Weckruf und Beobachter*; for the German-American Front, the *Deutsche Konsum Verein*; and for Willie Luedtke, accused of kidnapping some secretaries of the Bund; and Walter Leiste, who assaulted an American Legionnaire for making a patriotic protest at a Bund meeting.

"Rao also headed a committee that sent a medal and a check to Mussolini on the tenth anniversary of the Fascist revolution. And he married the daughter of Generoso Pope, Italian language publisher, who until the outbreak of war was making Fascist propaganda continually." (N. Y. Post, February 27, 1942.)

ROMANISM AND RUM

JESUITS as well as the Christian Brothers have now gone into the liquor business in California. In Europe many monasteries are supported by their breweries. Such are the German monasteries of Andechs, Ettal and Metten. Despite priorities and war rationing their sustenance is tenderly cared for by Nazi officials, even though Hitler is a

teetotaler and opposed to beer-drinking. Ernest R. Pope in *Munich Playground*, page 78, confirms this fact:

"The best bavarian liqueur is brewed by the monks of Kloster Ettal, near Garmisch [Oberammergau]; the best dark beer by the monks at Andechs Monastery, thirty miles from Munich. Hard-drinking Boss [Gauleiter] Wagner placed these and other monastery breweries under his personal protection. He sees to it that they obtain all of the necessary hops and other ingredients despite war-time rationing."

If this is persecution, the monks no doubt are praying for more of it!

ORCHIDS FROM FRANCO

"IN FACT", publication of George Seides, lists among others the following Catholics, prominent in politics both lay and ecclesiastical, as recipients of honors and decorations from Mussolini and Franco: Commanders, Crown of Italy: Ex-Mayor O'Brien, Tammany politician; Mayor Edward J. Kelly, boss of Chicago democrats; Jesuit Father Robert O. Kelley, president of Loyola University.

"Celebrating the first year of his reign as Fascist dictator of Spain, following a civil war in which he pinned the medal of the Sacred Heart of Jesus on the uniforms of his Moors and led them to the massacres of thousands of civilians, about 90% Roman Catholics, Francisco Franco awarded the Great Cross of Isabella, the highest civilian decoration to the following: Cardinal Dougherty of Philadelphia . . . Archbishop Curley of Baltimore. . . Bishop Molloy of Brooklyn whose diocesan weekly, the *Tablet*, vies with Coughlin's *Social Justice* in publishing racial hate propaganda and which supported the 'Christian' Front hoodlums." (In Fact, February 9, 1942.)

To date none of these decorations has been returned.

THE POPE, POTENTATE OF POLITICS

WORLD WAR II, as seen by *Catholic Action*, is a struggle of Catholic Europe against "pagan" England and America for world supremacy. Oftener than not, diplomats and prelates of the Catholic church confine their public utterances to double-talk that the faithful know how to interpret. Straight-from-the-shoulder political talk is given to the Catholic masses by laymen with church approval. Such is the country-wide *Social*

Justice movement, run by laymen under clerical direction. One of its mouthpieces is *The Malist* of Meriden, Connecticut, which advertises itself as "published by Catholic laymen devoted to St. Jude". In its February issue, Series III, Vol. IX, it has this to say:

"England must compel her masonic affiliation to stop its deception and conspiracy against the Christian [Catholic] church. England must learn to respect the significance of the Holy Father and England must be made to realize that before the wishes of the Premier of England comes the will of His Holiness, the Pope of Rome."

* * *

WHEN FRIENDS OF THE AXIS MEET

THE JAPANESE continue to intern Protestant missionaries. A single *Times* dispatch of February 3 tells of the internment of the Right Reverend Bishop Gilman and seven other Episcopal missionaries in Hankow and Wuchang, China, by the Japanese.

Further confirmation has come of the accounts of the cooperation of the Japanese with the Catholic church in the Orient. When the Japanese were about to take over the Solomon Islands, Roman Catholic Bishop Wade refused to leave with the other whites. He said he would go to the Japanese on their arrival and ask their permission for the Catholic missionaries to go on with their work. Obviously he would not have sacrificed the opportunity to flee to British territory unless he were assured of Japanese cooperation. He ordered all the Catholic nuns into the interior, as the whites were leaving the islands. (*N. Y. Times*, February 20, 1941.)

* * *

NOBLESSE OBLIGE

GANGLAND FUNERALS de luxe were held at the Roman Catholic church of Our Lady of Loretto in Brooklyn, New York, for Frank (the Dasher) Abbando and Harry (Happy) Malone, executed criminals of the *Murder Inc.* gang. At the latter's funeral a detail of thirty detectives and fifteen patrolmen were on hand to keep order. The cortège included thirty limousines following an ornate hearse. A solemn mass of requiem was sung, and burial was in the consecrated ground of St. John's Cemetery.

THOSE who talk about England being responsible for the partition of Ireland seem to forget that a few years ago the people of Ulster voted a referendum against union with the Free State.

* * *

CATHOLIC SPAIN INVADES AMERICA

SPAIN continues its efforts to dominate South American politics in the interest of Catholic *Hispanidad* and the Axis. Speaking of the mid-February meeting between the Catholic dictators of Spain and Portugal, Franco and Salazar, the *N. Y. Times* of February 14 says: "There is every reason to believe, on the other hand, that among the points discussed was the situation created by the anti-Axis resolutions adopted by the Inter-American Conference at Rio de Janeiro. Madrid and Lisbon are reported as planning to adopt identical policies toward Latin America." It can be assumed that these policies will not be for the good of the American democracies.

According to the *Associated Press* a leading Madrid newspaper, the *A.B.C.*, revealed on February 27th that Spain was sending 250 Berlin-trained consular and diplomatic officials to South American countries. The other leading newspaper of Madrid, the *Falangist Arriba*, attenuated this statement by saying that "Spain had undertaken protection of Axis interests in Latin America only to carry on an international Christian [Catholic] mission". (*N. Y. Post*, February 27, 1942.)

The Nazi agents, according to Harold Callender, have "succeeded in transforming what the Spanish call *Hispanidad* into what may be called 'Germanidad', so well does it serve the Nazi purpose in Latin America". (*N. Y. Times*, February 1, 1942.)

Victor M. Bienstock of the *New York Post* in a report of February 17 builds up a strong case to show that the U-boats operating in the Caribbean Sea are most likely from the Spanish-owned Canary Islands off the coast of West Africa.

The Spanish *Falange* continues its sabotage in North America. Its National Socialist Union was again taken to task by President Avila Camacho of Mexico. "Without mincing words, the President said that if the union was attempting to organize Mexican Catholics in accordance with imported totalitarian doctrines then its action was 'criminal and anti-patriotic'." (*N. Y. Times*, February 23, 1942.)

THE CHURCH IN POLITICS

CATHOLIC OBSTRUCTION continues in Canada despite the growing danger of an Axis victory. "During the debate on the King's speech twenty Quebec members spoke against, and eleven voted against conscription for overseas service." (N. Y. Times, February 22, 1942.) The only influence that can outweigh the Catholic church's counsel of isolationism is the primitive instinct of self-preservation. Luckily some Quebec politicians are beginning to heed this instinct in spite of their church's advice. Premier Adelard Godbout warned his compatriots; "The Province of Quebec would be open to attack any time if ever our British or American Allies should lose control of the seas. We would be encircled and our country would be subjected to a siege of which no one could foretell the outcome." (*Ibid.*)

* * *

SEIZURE OF CHURCH PROPERTY

PROPERTY of churches and other religious organizations may be seized and sold by the State for non-payment of taxes, under an opinion just handed down by the Supreme Court of Michigan.

Michigan churches are exempt from general property taxes, but the case before the court involved claims of the State Island Board on the property of a number of Oakland County religious organizations for non-payment of special assessments against their property.

* * *

WHY COUGHLIN IS SHIELDED

IN THE House of Representatives on March 4, Representative Coffey of Washington asked Martin Dies why Father Charles E. Coughlin and Rev. Gerald L. K. Smith had never been investigated by his committee.

Mr. Dies replied that Father Coughlin had been investigated, but said "neither he nor Mr. Smith had been summoned because the committee felt certain they would refuse to appear" and that then the committee would have to cite them to the House for contempt "and a public cry probably would be set up that the committee was persecuting religion".

SMOKESCREEN OF CATHOLIC "TOLERANCE"

THE Rev. Vincent C. Donovan, priest of the Dominican Order, has made himself conspicuous by public participation in drives for religious tolerance among Catholics, Protestants and Jews. He flew to England and Ireland last year in the company of a Protestant minister and a Jewish rabbi to report on religious conditions in war time in those countries.

Like other Roman Catholic leaders, however, his chief interest in such movements is merely to screen the Roman Catholic church from all criticism. The kind of religious tolerance he desires is one-sided: to serve the aims of the Catholic church. A well-meaning, extremely tolerant and intelligent Protestant professional man, who corresponded with this Dominican priest, subscribed to THE CONVERTED CATHOLIC for him for a year. In answer to the usual request for renewal of his subscription, this priest sent us the following letter, which speaks for itself:

"809 Lexington Ave.,
New York City,
Feb. 6, 1942

The Converted Catholic,
229 West 48th St.,
City

SIRS:

A notice to the effect that my subscription has expired is at hand. I did not subscribe. The malodorous publication was sent to me by an ignorant bigot who, in his acknowledged ignorance of history and obvious ignorance of logic, ate up your specious concoctions.

Your publication is not only vile but diabolic. A loss of faith can be understood and pitied; there is always a moral not a logical cause! But loss of faith does not explain or excuse the malicious will manifest in your pandering to like bad wills, or commercializing ignorance and prejudice.

You have my prayers but not my subscription!

(signed)

Fr. Vincent C. Donovan, O.P."

This Dominican priest is secretary of the *Catholic Thought Association* and a Catholic leader in the Interfaith movement. Apart from the discourteous and intolerant tone of his letter, two things should be noticed: (1) the attack on us as former priests with the time-worn accusation of leaving the priesthood for immoral, not logical reasons; (2) his rage at those who, unlike him—who is spiritually and mentally imprisoned—are free by God's

grace to find out, examine and profess the truth. Elementary psychology knows the cause and has a name for the condition of mind of men so situated.



ARDENT CATHOLIC William Griffin, editor and publisher of the sensational New York *Enquirer*, was called before the Federal Grand Jury investigating Axis propaganda. Among other things he was questioned about an editorial he printed over the signature of Prescott Dennett urging Hamilton Fish for President. Dennett was an associate of Viereck in the days when Viereck was helping to master-mind isolationist propaganda.

OUR LADY OF AFRICA



Believe it or not, this is a picture of a so-called "Christian" (Catholic) shrine in the Basilica of Our Lady of Africa in Algiers. According to the Catholic *Brooklyn Tablet*, it was set up "with the hope that the Queen of Heaven would take the Mohammedans under her maternal protection". The statue of the dark-skinned Virgin, bedecked in a beautiful satin gown and mantle, was crowned with a gold diadem studded with precious stones, a gift from the late Pope Pius XI. Many Mohammedans make pilgrimages to this shrine and revere it as the shrine of "Lala Meridem"—"the Mother of God".

MUST CATHOLICS ACCEPT THE SYLLABUS?*

By JAMES J. MURPHY

OF VITAL IMPORTANCE is a proper understanding of the degree of authority employed by the Catholic church to enforce its teaching respecting its claims to control the conduct of civil affairs. That teaching is embodied in a most succinct way in what is known as "The Syllabus of Errors of Pope Pius IX", appended to his most reactionary encyclical, *Quanta Cura*, of 1864 when liberal, democratic principles in state and church were hopefully taking root in Europe. The present destruction of democracy there by the forces of world Fascism is in line with the traditional demands of the Catholic church as dogmatized into modern Catholic teaching by this Syllabus of Errors of Pius IX. It is therefore necessary to be aware of the effect that this same Catholic teaching may have in the crisis also facing us in this country from the growing threat of world Fascism in the Western Hemisphere.

When the Syllabus of Errors was first promulgated, it was at once clear to the casual reader, untainted by casuistry, that it contained an infallible declaration of doctrines to be held as matters of faith throughout the Catholic church. *Curia* and Jesuit theologians confirmed its infallibility. Only a minority of liberal theologians living outside Italy ventured to even question how it was defined.

* For the initial installment of the official Catholic text of "The Syllabus of Errors" and its explanation, see the article that follows.

Many years later, however, when its frank confession of doctrines appeared increasingly indiscreet, Catholic apologists began to soft-pedal its importance and infallibility. With their well-practised sleight-of-hand they started to stress the escape clauses of the Syllabus until they had convinced the outside world that it was not an infallible, irrevocable declaration of Catholic dogma but only the private opinion of Pius IX, which they whisperingly admitted was exaggerated and outmoded.

This masterpiece of camouflage would not have succeeded had not the way been paved by two previous misrepresentations: First, the world outside the Catholic church had already been convinced that a papal declaration of doctrine was not infallible unless it was an *ex cathedra* pronouncement. Secondly, the non-Catholic world has been persuaded that the only doctrines that Catholics are obliged to believe as matters of faith are those that have been defined either by an Ecumenical Council or by an infallible pronouncement of a pope.

While each of the two basic misrepresentations just mentioned needs to be refuted, this article will concentrate chiefly on the first of them, inasmuch as it relates more directly to the present question of the infallibility of the Syllabus.

The *Syllabus Errorum* (Syllabus or Catalogue of Errors) published by Pius IX was not a new declaration of doctrines. It was meant to be a solemn, official promulgation to the universal

church, in a short, practical summary, of doctrinal errors previously condemned in the encyclical *Quanta Cura* and other church documents of Pius IX. This is evident from the title of the Syllabus: "*A syllabus containing the outstanding errors of our day which have been cited in the consistorial allocutions, in the encyclicals and other apostolic letters of Our Most Holy Lord Pope Pius IX.*"¹

The encyclical *Quanta Cura* of Pius IX contains a condemnation of most of the errors listed in the Syllabus. For this reason the greater part of the "errors" in question were, in all probability, infallibly condemned by Pius IX previous to the writing of the Syllabus. Concerning the infallibility of *Quanta Cura*, the most scholarly and authoritative *Dictionnaire de Théologie Catholique* in listing pontifical documents commonly regarded as containing infallible doctrines says: "*Many theologians and canonists include [in this list] the celebrated encyclical Quanta Cura of Pius IX.*"²

In reference to the infallibility of the Syllabus Errorum itself, the highly reliable *Dictionnaire Apologétique de la Foi Catholique* says:

"Many theologians and among them the most authoritative such as Franzelin, Mazzella, Schrader, Dumas, Pesch, Scheeben, etc., maintain that the Syllabus is an act performed through the *personal* infallibility of the Pope.

"However, there are many upholders of the opposite opinion . . . who admit that without doubt the Syllabus is an authentic act of the Sovereign Pontiff which universally binds all the faithful to believe what it contains but who nevertheless maintain that this is not an *ex cathedra* definition. Among these theologians are Mgr. Fessler, Reverend Dr. Paul Schanz, Father Frins, Father Biederlack and the

Reverend Doctor Heiner."³

It should be evident from the above quotation that the question at issue in this theological controversy among Catholics is not whether the doctrines of the Syllabus are a matter of faith for all Catholics. Both sides admit that they are. The only controverted point is whether these doctrines bind in conscience because they are the official teaching of the Catholic church proposed through its *magisterium ordinarium* (ordinary teaching power) or because Pope Pius IX has defined them through his *personal* infallibility which in part of its *magisterium extraordinarium* (extraordinary or special teaching power). All this theological hair-splitting with its microscopic distinctions is an impractical carry-over from scholastic metaphysics. Both sides agree on the one point that matters, namely, that all Catholics must accept the Syllabus doctrines as dogmas of faith.

One should not overlook in the above quotation the implied fact that *papal* doctrine does not need to be defined by an *ex cathedra* pronouncement in order to be a doctrine of faith binding in conscience on all Catholics.

Neither should it be overlooked that the theologians upholding the Syllabus as an *ex cathedra* definition are the Vatican's favorite theologians, including Cardinal Mazzella and the Jesuits, Cardinal Franzelin and Father Pesch. The opposing school of theologians is made up of the liberal theologians of France and Germany whom the Roman Curia always viewed with suspicion.

In the quotation given above it is openly implied that in denying that the Syllabus is an *ex cathedra* definition the liberal theologians did not deny its infallibility. This fact is confirmed by the words of one of these same liberal theologians, Father Frins, who says: "But

¹ "*Sanctissimi Domini Nostri Pii Papae IX.*"

² *Dictionnaire de Théologie Catholique*, Vol. VII (2) col. 1704.

³ *Ibidem*, Vol. IV, cols. 1569-1570.

since each of the documents [*Quanta Cura* and *The Syllabus*] have been confirmed by the universal authority of the Church, this fact makes both documents certain and infallible doctrines of faith."⁴

Not only was the *Syllabus* accepted and promulgated as official church doctrine by all the bishops of the church, but it was also formally approved in Rome by three hundred bishops from various countries, previous to its publication: "In 1862 when the [Pontifical] Commission had completed the work ordered by Pius IX and submitted a list of sixty-one propositions . . . they were submitted to the examination of three hundred bishops gathered together in Rome who, by a large majority, approved of their condemnation."⁵

In ending its long article on the infallibility of the *Syllabus* with its detailed discussion of many slightly varying opinions, the *Dictionnaire Apologétique* gives its own highly authoritative conclusion:

"In short, even if it could not be said with absolute certitude that the *Syllabus* is an *ex cathedra* definition or even that its every particular is guaranteed by the infallibility of the Church, one still has to admit that, without the shadow of a doubt, it is an act of the Sovereign Pontiff, a doctrinal decision of the Pope, authoritatively binding throughout the whole Church, which consequently all the Faithful must respect and obey. 'Rome has spoken, the case is settled'. Such is the rule and practice of all true Catholics."⁶

So much for the *Syllabus* of Errors as such and the fact that all Catholics are bound to accept and believe what it teaches. One additional and more generic point remains to be proved: that the pope does not need to "infallibly de-

fine" a doctrine but merely to teach it in the course of his ordinary teaching duties as sovereign pontiff of the church in order to transform it into a doctrine of faith to be believed by all Catholics. On this point the *Dictionnaire Apologétique* states: "The Pope, as a matter of fact, can impose his will on the whole Church without having to bother each time to use his sovereign power to its utmost degree, that is, by using his charisma of infallibility. A point of doctrine can be imposed under strict obligation, binding on the entire Church, without its being absolutely infallible and the Faithful are bound in conscience to submit to it exteriorly and interiorly" (i.e., not only by not publicly opposing it but also by positively accepting and believing it in the innermost heart, soul and mind).⁷ Papal teachings in encyclicals such as the *Casti Connubii* of the late Pope Pius XI in 1931, against birth control, are binding on Catholics under pain of eternal damnation.

Speaking on this same subject, the *Dictionnaire de Théologie Catholique*⁸ has the following:

"Leo XIII in his encyclical *Immortale Dei* says: 'Whatever the Roman Pontiffs have handed down or will later hand down is to be held with unwavering belief and publicly professed as often as circumstances demand'. This is something that needs particularly to be observed in the questions of modern liberties, in which 'one must cling fast to the decision of the Apostolic See and think as the See thinks'. Such orders [as of Leo XIII] demand, beyond question, assent and adherence of mind even if they are not infallibly defined."

Cardinal Lépicier, former professor of dogma in the Roman College of Propaganda and later ranking theologian of the Curia up to his recent death, de-

⁴ P. Frins, *Kirchlexicon*, *loc. cit.* *Syllabus*, col. 1021.

⁵ *Dictionnaire Apologétique de la Foi Catholique*, Vol. IV, col. 1572.

⁶ *Op. cit.* col. 1577.

⁷ *Op. cit.*, col. 1576. This is not a mere theological opinion but the formal and official stand of the authoritative *Dictionnaire Apologétique* itself.

⁸ Vol. VII (2), col. 1711.

clares with full Vatican approval: "Therefore there can be no doubt in anyone's mind but that papal teachings contained in encyclical letters are matters of faith fully as much as more solemn definitions."⁹

Catholic apologists may continue to distort and camouflage the embarrassing doctrines of the Syllabus to suit the occasion; the fact remains, however, that they are taught today in all Catholic seminaries and must be believed as matters of faith and put into practice

⁹ *De Stabilitate et Progressu Dogmatis*, p. 39.

by all Catholics, regardless of whether or not Pius IX fully intended his Syllabus to be accepted as an *ex cathedra* declaration.

While the idea of an infallible man is in itself ridiculous in this day and age, it becomes even more so when, after he unburdens himself of a solemn declaration to the entire world, neither he nor any one else knows whether he has used his infallible teaching power or not. More ludicrous still is the fact that you are supposed to believe what he said anyway, under threat of eternal damnation, whether he did use it or not.

EXORCISM



BLESSING OF DOGS

CATHOLIC ritual has blessings and exorcisms for everything, from airplanes to bathrooms. In the above picture a priest, the Rev. Bernard Whelan, is seen officiating at a blessing for dogs in the Church of St. Thomas

More, St. John's Wood, England, where more than 100 pets were brought for the ceremony.

It is the belief of the Catholic church that all material things are possessed by the devil who can be exorcized only by a priestly ceremony. The human infant after birth is included in this category, and an elaborate ritual is prescribed at baptism by which the devil and his evil influences are cast out of the child. This is believed accomplished by signs of the cross, spittle from the priest's mouth, salt (itself previously exorcized) placed in the mouth of the child, oil spread on the child's breast and back of its neck, etc., and the priest's direct command to Satan: "Depart, thou accursed devil from this servant of God!" Yet, in the common opinion of all men, there is nothing more innocent, angelic and even Godlike than a new-born babe!

PROPAGANDA BLITZKRIEG

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